



Citizen Band of Potawatomi Indians

NEWSPAPER VOL. 2 NO. 2

ROUTE 5, BOX 151 - SHAWNEE, OKLAHOMA 74801

JUNE 1980

POTAWATOMI INTER-TRIBAL POW WOW

JUNE 27, 28, 29, 1980

Sponsored by:
Potawatomi Inter-Tribal Pow Wow Club.

POTAWATOMI TRIBAL GROUNDS

south of Shawnee, Oklahoma.



Tribal Princess Election Nearing

The 1980 Pow Wow will see the second annual election of the Citizen Band Potawatomi Tribal Princess. The 1979 Princess is Miss Stacey Bruno of Tecumseh, Oklahoma.

The candidates will be introduced to the Council and votes will be cast by Council members placing money on blankets in front of their choice. The winner will be the young lady with the largest amount of money on her blanket. The money gathered in the voting process will be put into a fund for the Potawatomi Princess' expenses during the coming year as tribal representative. The following information contains the rules for the "Miss Potawatomi Indian Princess" Pageant, 1980.

1. Eligibility Requirements: Contestants must be:

1. A resident of one of the following counties: Pottawatomie, Lincoln, Seminole, McClain, Oklahoma, Cleveland, and Okfuskee, in the State of Oklahoma.
2. Single and never been married.
3. Never having bore a child.
4. Must be 16 years of age by the pageant date and not older than 25 years of age on the pageant date.
5. Must be on the Potawatomi Tribal Rolls.
6. Must be willing to travel as a representative of the Potawatomi Indians and be available to serve in as many functions as possible in the year she is the Princess.

Deadline for contestants to present their application is June 18th before midnight. Applications must be received or postmarked on or before this date to be considered a contestant. Send applications to:

"Miss Potawatomi Indian Princess"
c/o Citizen Band Potawatomi Indians
of Oklahoma
Route 5 — Box 151
Shawnee, OK 74801

Contest Dancing Is Major Pow Wow Event

One or two last minute changes in the schedule for the Potawatomi Pow Wow contest dancing have been made. Please check the accompanying schedule for those changes. One particular change is in the Junior Division. A section for Junior Girls has been added to Friday, June 27th's schedule. The Junior Boys Fancy and the Junior Girls prize money is:

- 1st place — \$25.00
- 2nd place — 17.50
- 3rd place — 12.50

The Women's Cloth and Women's Buckskin Contest will be held Saturday night, the 28th. The Men's Fancy and Men's Straight, Senior Division Contest will be held Sunday, the 29th. All contestants must register and dance the night before their competition. They must also register a second time, the evening of their competition.

The Head Staff is featured on page 5, but mention should be given here to the guest Gourd Clan, the Star Hawks and their leader Mr. Stanley Sleeper of Concho, Oklahoma; and Mr. Ira Birdcreek, the Arena Director, from Shawnee, Oklahoma.

Pow Wows are Indian social get-togethers. For many they are like homecoming festivities, or the occasion is used for families to have their reunions. The annual Potawatomi Pow Wow ought to be a time for such social gatherings. We invite you, therefore, to make arrangements this year not only to attend the Saturday evening dances but come prepared to camp out, meet new friends, gather with your relatives and make the weekend a real homecoming and reunion.

Pow-Wow Tips

1. Be sure to dance the All-Potawatomi Dance.
2. Ladies dance with a shawl, so have one.
3. Men may dance without costume except in Gourd Dancing or in strictly Feather or Straight Dances.
4. Honor those whom you know by dancing with them when they call for a Special Dance.
5. Bring your own chair(s) to the pow-wow.
6. Bring your own dishes, too.
7. Take time to congratulate Staff Members for their time and effort. (They are listed on the program.)
8. If you are camping, invite someone to partake of a meal with you.
9. Be helpful in keeping the grounds clean.

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CAMPING . . . Rations to Campers CONTEST DANCING CASH PRIZES

Friday, June 27, 1980 —	Camp Ground Open	5:00 PM
	Gourd Dancing	7:00 PM
	Register and Dance (Jr. Fancy-Women's Cloth & Buckskin & Jr. Girls)	8:00 PM
Saturday, June 28, 1980 —	CONTEST: Jr. Boys Fancy & Jr. Girls	TONIGHT
	Gourd Dancing	3:00 PM
	Dinner	5:00 PM
Sunday, June 29, 1980 —	Gourd Dancing	7:00 PM
	Contest—Jr. Fancy & Women's Cloth & Buckskin Register & Dance (Men's Straight & Fancy)	TONIGHT
	Rations to Campers	8:00 PM
	Religious Service for all	8:00 AM
	Gourd Dancing	12:00 Noon
	Turkey Dancing	2:00 PM
	Dancing	4:00 PM
	Contest—Men's Straight & Fancy	6:30 PM
		7:30 PM

(All Contestants Must Register And Dance The Night
Before Their Contest)



Letter From The Chairperson



Wanita Clifford, C.B. Potawatomi Chairperson.

Dear Tribal Member:

I would like to share some more of the information I received at the National American Indian Leadership and Agriculture Conference that I attended in Utah last April.

The following notes were given to participants in a workshop on managing stress. The material was prepared for the conference by Jeff and Betty Simons of Indian O.D., Inc.

Managing Stress

If you have stress in your life it is because you choose to judge situations and people in a way that fills you with tension. Stress doesn't always "happen" to you nor were you born a "stressful person."

Overwork doesn't cause stress — but over-worry, a feeling unneeded, and unimportant will give rise to stress.

Feeling unappreciated, doing repetitive tasks, and performing non-creative chores can cause you to quickly lose self-respect and cause internal stress.

There are attitudes that create needless anxiety. Some of these attitudes and personality traits typical of a person under stress are:

1. Unresolved relationships with a friend, an acquaintance, a spouse, a child, co-worker, etc. Also carrying a grudge.
2. Impatience — an internal stewing about the performance of others and never being at peace.
3. Inability to relax — constant pushing vs. being busy.
4. Explosiveness and anger — constant expending of negative energy.
5. Perfectionism — to the point of self-rejection at failure.
6. Excessive competition — always making comparisons and competing with others.
7. Lack of self-importance — belittling own role and suffering an inner contempt.
8. Rigidity — always argumentative, inflexible, fearful of change.
9. Lack of humor and enthusiasm — seething inside, full of self reproach, sour attitudes.
10. Resignation.

How to deal with the above in yourself or in another? Here are some points to remember:

- * Use leisure activities to relieve stress. Do you react to stress mentally, physically, or a combination of the two? How can you tell?

- * Practice worry control — it can be done!

- * Ask yourself, "What's the worse that could happen?" It'll help put things in perspective.

- * Set priorities — especially if juggling many tasks in a day. Use a list of "A" priorities which you do first, "B" list — less urgent and the "C" list which is the least urgent. This gives you a feeling of control.

- * Set aside some self-indulgent time every day — even if only fifteen minutes! Personal time is as important as daily duties.

- * Evaluate your attitude toward the "hassles" in your life. Identify situations that cause you to feel uptight and you may be able to erase the source of stress by changing the way you view it.

- * Analyze the way you successfully coped with a tense situation. Was it change in your behavior? In your attitude? Physical situation? Become aware of your alternatives.

- * When struggling with a problem, state it out loud. Your unspoken reasons may not always be the real reasons.

- * Remind yourself that not everyone has to like you. At times, it's important to be able to do without a good opinion from others.

- * Exercise regularly. The body's physical condition determines its ability to withstand stress. Worse situation: An overweight smoker who exercises very little.

- * If you suffer from anxiety, depression, frequent headaches, etc., consider getting outside help, professional counseling, or psychiatric help from a qualified recommended person through social services or advisors.

- * Above all else, love and respect yourself at all times. Actually stress is nothing more than a severe form of self rejection. You then become a victim of your own attitudes. People who successfully handle busy, demanding lives are adept at these principles, but also have a generous dose of self-confidence. Most people spend their entire lives trying to generate, maintain it, or trying to regain it. A great deal of self-confidence can come from learning to conquer and manage stress in your life!

The above material is intended to be helpful to you. Practice understanding people you come in contact with, and be cheerful. Make life worth living, by giving, and forgiving. It's really a beautiful world when we truly look for beauty in all things.

Wanita R. Clifford
Chairperson
Citizen Band Potawatomi
Indians of Oklahoma

Dancing

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Members of the Potawatomi Inter-Tribal Pow Wow Club, sponsors of the Pow-Wow, want you to enjoy yourselves. Call on them if you need assistance.

Notice To Subscribers

Those of you who have not renewed your subscription for 1980 should do so immediately. February is renewal month, but we have some people in the file who may not have remembered, or who are not aware that their subscriptions are due. Please check your records and renew right away if you want to continue receiving the tribal newspaper. The address is How-Ni-Kan, Citizen Band Potawatomi Indians, Route #5, Box 151, Shawnee, Oklahoma, 74801. Remember — the How-Ni-Kan is printed and sent to you only four times a year. If you miss receiving one issue, you may miss out on some important news, so send your dollar and renew today.

Scholarship Application Deadline July 15, 1980

The Scholarship Foundation Committee has set the 1980 Fall semester deadline for applying for educational assistance as July 15, 1980. All applications must be postmarked on or before that date.

A revised application is now available and must be filled out in arranging for educational assistance. The application form is more detailed and asks for much more information — giving the Scholarship Committee a far better working base from which to make their determinations for funding. Each application will be evaluated individually and collectively in order to determine the individual needs of each student.

It is most important to include with each completed application from submitted, the following required documents:

1. A letter or current bulletin showing tuition costs
2. Completed 1980 Federal Income Tax filing
3. Letter of Acceptance or Continuation from the university, college or institution
4. High school or college transcript

The new applications are available at the Tribal Headquarters or may be requested by writing the Citizen Band Potawatomi Indians of Oklahoma, Route 5, Box 151, Shawnee, OK 74801. You may also call 405/275-3121 and we will be happy to get one in the mail to you.

Marlene E. Beery
Administrative Assistant
Scholarship Foundation



NOTES AND COMMENT FROM YOUR VICE-CHAIRMAN

Dear Fellow Potawatomi:

To those of you who wonder what goes on all year at the Potawatomi Tribal Complex I'd like to present my point.

Year by year our tribe and government business has grown larger and larger. This has been brought about by the success of our Business Committee. We are developing an enviable track record among other tribes. H.D. has the commercial community. This means that as we grant for a project, manage, perform, and fulfill the terms of that grant on time, we develop good working relationships — which in turn builds a strong Government agencies who present us with larger and responsible projects.

We are now getting to a position where we can do million dollar awards and grants, and I expect such coming year.

For the past two years the Business Committee has directed to re-write our constitution. We established a committee to work on writing a new constitution which provide for the new laws mandated by the U.S. Government during the past ten years as they relate to taxes, law, government, and courts.

The committee did lots of work, but it was burdensome and at a big disadvantage in being able to do so. Thus, they turned their work over to the Business Committee. We, then, tried to hire a professional to re-write the constitution. No Luck. The Business Committee gave me something to do something with. I secured copies of constitutions from tribes in the state, out of state, our old constitution, used the portion from the rewrite committee together, sat down, and went to work.

I have tried to think of what has been good in the old what we need now, and what we may need in the future.

Please read the copy in the paper, study it, and be ready to discuss it and vote at our General Council Meeting in June.

Your very truly,
Jim E. Beery
Vice-Chairman

CONSTITUTION AND BYLAWS OF THE CITIZEN BAND POTAWATOMI INDIANS PREAMBLE

We the members of the Citizen Band Potawatomi Indians of Oklahoma, in order that our rights, inherent, United States Constitution, treaty rights and other rights which arise from statutory law, Executive Order, state law and judicial administration be fully protected, created, and preserved; to insure justice and our security; to maintain Potawatomi traditions and customs; to promote harmony, the good, good, social and general welfare and, to secure the blessings of peace, educational, cultural and economic development for ourselves and our posterity, do ordain and adopt this constitution, which shall replace all pre-existing constitutions and which from this date shall govern the Citizen Band Potawatomi Tribe of Oklahoma.

ARTICLE I — TERRITORY AND JURISDICTION

A. The jurisdiction of the Citizen Band Potawatomi Indians shall extend to all persons who are now or hereafter may become members of the Citizen Band Potawatomi, to all tribally owned land, surface, sub-surface, and land held by the United States in Trust for the Citizen Band Potawatomi Tribe of Oklahoma, and all Trust or Restricted lands belonging to individual tribal members within the exterior boundaries of the original Citizen Band Potawatomi Indian Reservation in Oklahoma Territory, and to such other lands, interests in lands, premises may be hereafter acquired or reserved on behalf of the Citizen Band Potawatomi Tribe. B. We the Citizen Band Potawatomi, maintain inherent and sovereign right to negotiate with the United States for compensation for unlawful removal of our lands or property under jurisdiction of the Citizen Band Potawatomi without just compensation.

C. We thereby claim, by treaty law, all Citizen Band Potawatomi granted to religious orders or educational institutions, which have failed, as agreed, to adequately educate Potawatomi members and change for the rights to occupy and possess such lands.

ARTICLE II — MEMBERSHIP

Section 1. The membership of the Citizen Band Potawatomi shall consist of the following:

- (a) Any person who received allotments, by Trust Patent, and whose allotments were not later cancelled.
- (b) Those persons taken away from other tribes and who adopted through tribal law into the Potawatomi Tribe as Potawatomi.
- (c) And those very few non-Indians and part Indians among the Tribe and who married into the Tribe, and were adopted through tribal laws into the Potawatomi Tribe as Potawatomi.
- (d) Since such legal adoptions were formally recognized by Potawatomi Tribe, and by the United States of America, by approved the full-blood adoptions of those persons as requested by tribal Council, and further validating both the acts of the Tribe government by approving allotments in severalty to them as Potawatomi, and, since such full-blood adoptions have legal force for nearly 100 years, and the Tribe having determined to honor commitments made by its predecessors in the council, shall now consider all persons to be full blood members of the Citizen Band Potawatomi Tribe.

Section 2. All persons who were entitled to be enrolled on the Tribal Census Roll of the Citizen Band Potawatomi Tribe, as such Roll having been the first Census initiated by the Tribe, beginning January 1, 1937, and ending on December 31, 1937, as such persons entitled to be enrolled were (1) any living Citizen Potawatomi Allottee, or (2) any living descendants of Citizen Potawatomi Allottees, without regard to blood quantum, quantum having never been considered as a requirement for enrollment.

CONSTITUTION

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membership by the Citizen Band Potawatomi Tribe until the amendment of June 29, 1961, which requirement applied only to those persons applying for membership from and after the date.

Section 3. The Amendment of June 29, 1961, is hereby revoked and reworded as to degree of blood, in that (1) any living Citizen Band Potawatomi Allottee is automatically a member of the Tribe, regardless of blood quantum (blood quantum not having been a factor in determining membership until 1961); and (2) any living blood descendant of any allottee or of any member who was on the 1937 Census Roll, or entitled to be on that Census Roll, who were born on or after January 1, 1917 and on or before June 29, 1961, regardless of blood quantum (blood quantum not having been a factor in determining membership until 1961); and (3) any living descendant of an allottee, or of any member on the 1937 Census Roll or entitled to be on the Census Roll, who can provide proof of at least 1/16 degree Citizen Band Potawatomi Indian blood, in accordance with Section 1 above.

Section 4. No member may legally be removed from the Tribal Roll, except for the following reasons:

(a) A certified photostatic copy of a death certificate shall be sufficient justification for removal of a member from the roll. The Tribal Council is authorized to remove the names of deceased persons from the roll.

(b) A signed and attested written statement from another tribe that a person who is enrolled with the Citizen Band Potawatomi Tribe is also enrolled with the other tribe, and the person refuses to withdraw membership from the other tribe, and repay all moneys, land and other benefits received from the other tribe, the tribal council shall remove such person from the roll.

(c) An adult, legally competent member may request that his or her name be removed from the Tribal Roll, with the clear understanding that such action shall apply only to the applicant, since the applicant is without power under law to deprive either his ancestors or descendants of their legal tribal rights, as allottees or descendants of allottees, to be on the roll, and blood quantum cannot legally be considered as a factor in the removal of any person who is now on the Tribal Roll, unless such person was enrolled after June 29, 1961, the date on which blood quantum was first considered by the Tribe as a factor in determining membership. The above especially shall apply to any minor children of an applicant for removal because of blood quantum, unless they were enrolled after June 29, 1961. If any minors have been removed, they shall promptly be re-enrolled on the roll. When a minor becomes a legally competent adult, he or she may, if desired, make application in his or her own right, for removal from the roll.

Section 5. All blood quantum shown on the 1937 Census Rolls shall be considered to be Citizen Band Potawatomi blood, and no blood quantum shown on the 1937 Tribal Census Roll may legally be reduced but may only be increased upon proof of a higher blood degree to the Tribal Business or Tribal Council. Blood quantum of full brothers and sisters if shown differently on the roll, may be raised to be highest quantum shown for any of them. No persons name may be removed from the Census Roll because of low blood quantum, since blood quantum was not a factor in determining tribal membership until after June 29, 1961, and then only to persons applying for membership after that date. The name of any such persons removed shall be re-instated on the rolls, promptly.

Section 6. No name may be added to, or removed from, the Tribal Roll except by a written resolution signed by all five members of the Tribal Council at one of its regular scheduled Tribal Council meetings, and all members of the Council must be present. All persons whose names are to be considered for addition to, or removal from, the Tribal Roll shall be notified by certified mail, at last known address, 15 days before the regularly scheduled meeting. Location of meeting and time of meeting must be on the notice and may not be changed after the notice has been mailed. Persons to be considered are entitled to be present and participate in such meeting insofar as it applies to them. A memorandum of agreement shall be prepared during the meeting and shall be dated and signed by (A) all the Tribal Council and (B) the persons whose names considered, and the agreement shall be final and added to and made a part of the Tribal Council Resolution, EXCEPT that any person agreed by the Council's decision may refuse to sign the agreement and may appeal to the Grievance Committee, the Tribal Council or both. All persons shall be advised of the procedure immediately BEFORE the above referenced agreement is offered for signature, and they shall not be threatened with reprisal for declining to sign.

ARTICLE III — GOVERNING BODY

Section 1. The General Council shall be the supreme governing body of the Citizen Band Potawatomi Tribe.

Section 2. The General Council of the Citizen Band Potawatomi shall consist of all enrolled members of the Citizen Band Potawatomi who are eighteen (18) years of age or older meeting in a general council.

Section 3. The General Council of the Citizen Band Potawatomi shall elect from its eligible voters by secret ballot a total of a five (5) member governing body called the Tribal Council.

Section 4. The General Council of the Citizen Band Potawatomi shall elect from its eligible voters by secret ballot at its regularly scheduled Council meeting in June, two (2) members at large on each even numbered calendar year, and three (3) members at large on each odd numbered calendar year, serving an elected term of two (2) consecutive years respectively on the Tribal Council to act on behalf of the Citizen Band Potawatomi Tribe as provided in this constitution.

Section 5. Future Powers of the General Council. In addition to all powers inherent or vested in the General Council by existing law, the General Council may exercise or any delegate to the Tribal Council such other powers as may in the future be delegated to the tribe by the Secretary of the Interior or by any other authorized official or agency of the Government, or Congress.

Section 6. Reserved Powers. No provision of this constitution shall be construed as a limitation of the inherent reserved sovereign powers of the Citizen Band Potawatomi. Any such powers, not delegated to the Tribal Council by this constitution, are retained, for direct exercise by the General Council of the band through referendum, as provided for herein, or for exercise by the Tribal Council following amendment of the Constitution.

Section 7. Grievance Committee. The General Council of the Citizen Band Potawatomi shall elect from its eligible voters by secret ballot at its regularly scheduled Council meeting in June, three (3) members at large on each even numbered calendar year, serving an elected term of two (2) consecutive years respectively on the Grievance Committee. This committee shall elect among its elected members a Chairman, Vice-Chairman and Secretary. The sole responsibility of the Grievance Committee shall be to resolve grievances of the tribal members relating to the conduct of tribal officers pursuant to Article VIII of this Constitution and Bylaws. The Grievance Committee shall adopt operating procedures which shall establish the duties of its members and its procedures. The Grievance Committee shall be impartial in its handling of complaints. It shall neither solicit support for or against any grievance submitted to that Committee.

Accordingly, its members shall not sign petitions involving complaints to be submitted to that Committee, nor shall members of that Committee circulate such petitions.

TRIBAL COUNCIL

Section 1. The officers of the Tribal Council shall be the Chairman, Vice-Chairman, Secretary, Treasurer, and one (1) Councilperson. Section 2. The officers of the Tribal Council shall be the Chairman, Vice-Chairman, Secretary, Treasurer, and one (1) Councilperson. Section 3. The officers of the Tribal Council shall meet in July at the first regular meeting, after General Council meeting in June, and elect among its members the officer as stated in Section 1 above. No officer of the Tribal Council shall hold office in any position for more than four (4) consecutive years. It is intended that all elected officers of the Tribal Council become familiar with all phases of tribal government in order to better serve the Citizen Band Potawatomi Tribe.

ARTICLE V — ENUMERATED POWERS OF TRIBAL COUNCIL

Section 1. The Citizen Band Potawatomi Tribe through its Tribal Council shall exercise the following powers by appropriate code, ordinance, or resolution subject only to those limitations imposed by the Constitution or by statutes of the United States.

Section 2. The Tribal Council shall have the powers and responsibilities hereinafter provided:

(a) On behalf of the Band, to consult, negotiate, contract, or conclude agreements with federal, state, local and tribal governments and with private persons and organizations.

(b) To employ legal counsel of its choice and to fix the fees for such counsel.

(c) To make recommendations to the Secretary of the Interior, or to his authorized representative, with regard to all appropriation estimates for all projects which are for the benefit of members of the Band, prior to the submission of such estimates to the Bureau of the Budget and Congress, or to the State of Oklahoma.

(d) To borrow money from public and private sources and to pledge mortgage or assign tribal assets and income; provided that no tribal trust land shall be pledged or mortgaged without the approval of the General Council.

(e) To set aside and to spend tribal funds for tribal purposes; (f) To impose taxes on all persons, property and business activities located or conducted within the exterior boundaries of the Potawatomi trust land; provided that no tax shall be imposed on individual members of the Band or their property without the approval of the General Council.

(g) To regulate the use and development of all tribal lands, whether assigned or unassigned, and to manage, lease, or otherwise use all unassigned tribal lands. Toward this end, the Tribal Council shall, within one year of the effective date of this Constitution and Bylaws, submit for approval by the General Council a land assignment and land use ordinance.

(h) To charter and regulate corporations, cooperatives, associations, special districts, housing authorities, educational and charitable institutions, political subdivisions and other entities;

(i) To license and regulate the conduct of all business activities within tribal jurisdiction;

(j) To establish business enterprises as branches or agencies of the tribal government and, otherwise, to engage in business activities and projects which promote the economic well-being of the Band and its members;

(k) To purchase and to acquire in other ways land and other property; (l) To manage, develop, protect and regulate the use of water, minerals, and all other natural resources within tribal jurisdiction;

(m) To enact laws and ordinances governing conduct of individual and prescribing offenses against the Band, to maintain order and to protect the safety and welfare of all persons within tribal jurisdiction; and to provide for enforcement of the laws and ordinances of the Band.

(n) To establish a tribal court or courts, and to provide for the court jurisdiction, procedures and a method for the selection of judges;

(o) To prescribe conditions under which non-members may enter and remain on the reservation and to establish procedures for the exclusion of non-members from the Potawatomi Reservation;

(p) To assess a defense to lawsuits against the tribe, and to waive by agreement, the sovereign immunity of the Band;

(q) To enact ordinances consistent with this constitution establishing procedures for the nomination and election of tribal officers, for the enrollment of tribal members, and for the conduct of elections in general;

(r) Subject to any limitations contained in this constitution, to delegate any powers vested in the Tribal Council to subordinate tribal officers, tribal employee, or other appropriate persons; and

(s) To take all actions which are necessary and proper for the exercise of the powers enumerated in this constitution and which are otherwise consistent with, and furtherance of, tribal customs, tradition, and beliefs, and any other powers which may hereafter be vested in the Tribal Council.

Section 3. Any rights and powers which have at any time been or shall in the future be vested in the Band, but which are not expressly referred to in this constitution, shall not be abridged or forfeited by the fact that they are not specifically enumerated herein; such rights are delegated by them to the Tribal Council or other officers and agencies of the Band.

ARTICLE VI — ELECTIONS & MEETINGS

Section 1. The General Council shall hold an annual meeting each year. It will be held on the last Saturday in June of each year. A duty 130-day notice shall be given for the annual General Council meeting. The General Council in the conduct of its business shall be governed by rules of order specified by resolution of the Tribal Council.

Section 2. General Council meetings are to be held on the Citizen Band Potawatomi reservation at the Tribal Complex located at Shawnee, Oklahoma.

Section 3. A quorum of the General Council shall consist of fifty-five (55) enrolled members of voting age.

Section 4. All enrolled members of the Citizen Band Potawatomi who are 18 years of age or older, shall be entitled to vote in tribal elections.

Section 5. Annual elections to elect members to the Potawatomi Tribal Council and/or Grievance Committee shall be held on the last Saturday of June of each year at the General Council meeting as specified in Section 1 above.

Section 6. Before being declared a candidate for any elective or appointive office, each prospective candidate must sign an affidavit attesting that the following qualifications have been met:

(a) An enrolled member of the Tribe.

(b) Candidate for a seat on the Tribal Council must be 21 years of age or older.

(c) Candidates for a seat on the Grievance Committee must be 25 years of age or older.

(d) In cases where a prospective candidate has been convicted of a felony or crime involving dishonesty or moral turpitude, such person shall not be eligible for consideration as a candidate until at least ten (10) years have passed following completion of the penalty for such conviction(s).

(e) Candidates for positions on the Tribal Council or Grievance Committee shall reside in the State of Oklahoma and have lived here for at least six (6) months.

to the tribe, or to the public, when it is otherwise exposed, and shall, upon written request of four (4) members of the Tribal Council, call a special meeting of the General Council for the purpose of transacting any business designated in the request. A ten (10) day notice shall be given for such special meetings. All General Council meetings shall be closed to all non-tribal members for purposes of discussion or voting.

Section 8. General Council meetings will be conducted and chaired by the Chairman of the Tribal Council or in their absence by the Vice-Chairman or delegate.

Section 9. Candidates who desire to fill a seat on the Tribal Council or Grievance Committee shall file a letter of intent with the Secretary of the Tribe not later than 15 working days prior to the General Council meeting date.

Section 10. The Secretary of the Tribal Council shall notify each Tribal Council member of Tribal Council meetings which shall meet not less than once every thirty (30) days at a time and place designated by the majority of the Tribal Council. The Tribal Council Chairman may call special meetings as needed or shall call a special meeting upon a petition of three (3) Tribal Council members. The business of Special meetings shall be confined to the purpose for which it was called.

Section 11. A quorum of the Tribal Council shall consist of three (3) members.

Section 12. The Tribal Council shall have the privilege of calling closed executive sessions by the decision of a majority vote of the quorum.

ARTICLE VII — OATH OF OFFICE

No elected official of the Citizen Band Potawatomi Tribe of Oklahoma shall be officially installed in the office to which he was elected until and unless the following oath has been duly administered by the Chairman of the Tribal Council:

"I, do solemnly swear that I will support and defend the Constitution of the United States, that I will faithfully and impartially carry out the duties of my office, uphold the Constitution, Bylaws, and Corporate Charter of the Citizen Band Potawatomi Tribe of Oklahoma and represent the best interests of the Potawatomi people. These things I will do to the best of my ability, to help me God."

ARTICLE VIII — REMOVAL, RECALL AND FORFEITURE

Section 1. Removal. Each elected or appointed body of the Tribal Council shall have the power to remove any of its members for cause by an affirmative vote of 4 of its membership.

Procedure. The Tribal Council shall enact regulations governing the procedures to be followed in removing for cause any Tribal Official, elected or appointed. Such regulations shall provide as a minimum:

(a) That each person subject to removal shall be voted on separately;

(b) Each vacancy resulting from the removal process must be filled before proceeding with the removal of any other member of that body;

(c) Any complaint or charge against any Tribal Official must first be submitted to the Grievance Committee who shall investigate and attempt to resolve all disputes informally;

(d) Complaints or charges must be submitted in writing, dated and signed with two signatures of witnesses;

(e) If the Grievance Committee is unable to resolve the matter informally within twenty (20) days, the Grievance Committee shall submit a written report of the charges or complaints and its findings to each of the members of the body whose member is the subject of the complaint or charge; provided that any complaint or charge which has been made orally must be reduced to writing by the person making the complaint or accusation before the Grievance Committee is obligated to make a report of its findings;

(f) Within seven (7) days after receiving the written report of the Grievance Committee, the body affected shall determine whether probable cause exists for removal;

(g) If probable cause exists, the body shall call and conduct a special meeting, within twenty (20) days of the expired time in (f) above, to consider the removal of the charged member who shall be entitled to:

(1) At least fifteen (15) days written notice of the meeting;

(2) Make a statement in his own defense;

(3) Confront the person or persons accusing him; failure of the person making the complaint or accusation to be present at the meeting may be sufficient grounds for dismissal of the complaint or charge;

(h) If the affected body refuses or fails to take action and the time period in subsection (g) has expired, it shall be the duty of the Grievance Committee to call and conduct, within twenty (20) days of the above mentioned elapsed time, a special Grievance Committee meeting to determine whether the accused shall be removed or cleared of the charges. The person who is the subject of the complaint or charge, shall be entitled to the same rights he had in subsection (g) above. Any appeal beyond this point will be handled by the General Council.

(i) If a member of the Grievance Committee is the subject of removal, the Tribal Council shall assume all duties of the Grievance Committee under this Section.

Section 2. Recall. The General Council shall have the power to recall any member of the Tribal Council. The Tribal Chairman, or in his or her absence or in the case of his, or her involvement the next uninvolved officer of the Tribal Council shall call a special election of the qualified voters of the tribe for the purpose of considering the recall of a council member or members upon filing a petition with said officer, containing the signatures of not less than sixty (60) members of the qualified voters of the tribe. It will be the duty of the officer with whom the petition is filed to call the special election in not less than thirty (30) nor more than forty-five (45) days after a petition is received by the appropriate officer. Each member of that elected body shall be considered separately for re-call at any given recall election; this shall not prohibit all members from each elected body from being considered for re-call during a single election. Members of appointive bodies are exempt from re-call procedures.

Section 3. Forfeiture. It shall be the duty of the affected governmental body to immediately declare any elective or appointive position within its body vacant and to promptly fill such vacancy in the matter provided in Article IX when it is determined that the incumbent:

(a) Has resigned;

(b) Has been convicted, while in office, of a crime involving dishonesty or a crime of competent jurisdiction;

(c) Has been convicted of a felony while in an office by a court of competent jurisdiction;

(d) Has falsified his affidavit of qualifications or has omitted information concerning a conviction of a felony or any crime involving

dishonesty or moral turpitude, when being certified as a candidate in tribal office.

(e) Has been absent, without being excused by the respective body, for more than three (3) scheduled meetings in any twelve (12) successive months.

(f) Has ceased to physically reside in the State of Oklahoma.

(g) Has failed to appear before the Grievance Committee during removal procedures conducted pursuant to this Article.

ARTICLE IX — FILLING VACANCIES

Section 1. Elective Offices. Vacancies in any elective office shall be promptly filled by the remaining members of the affected body appointing a person who qualifies pursuant to Article III of Bylaws. Such appointee shall serve for the remainder of the unexpired term except in the event of a vacancy in the office of Chairman of the Tribal Council and the Grievance Committee. In that instance, the respective Vice-Chairman shall assume the vacated Chairman's position for the remainder of that unexpired term of office. The resulting vacancy in the position of Vice-Chairman shall be filled by appointment for the remainder of the unexpired term of that position.

Vacancies on the Tribal Council shall not be filled by appointment when the number of vacancies on that body results in there being less than a quorum. In that instance a special election by the General Council will be called as stated in Article III Section 4.

Section 2. Appointive Offices. Vacancies in any appointive office shall be promptly filled by that body that made the initial appointment.

ARTICLE X — APPROVAL OF TRIBAL ENACTMENTS

Any Resolution or Ordinance, which by the terms of this Constitution and Bylaws is subject to approval by the Secretary of the Interior, must be received by the local representative of the Secretary no later than ten (10) days following its enactment in order to be considered for approval. It shall be the duty of the Secretary's local representative to issue acknowledgment of receipt of each enactment within five (5) working days of his receipt thereof. If timely filed, that enactment shall not become effective until it is approved by the Secretary's authorized representative. Provided, that unless such enactment is not disapproved within ninety (90) days from the date it is timely received by the Secretary's local representative, it shall on the sixty-first (91) day automatically become effective.

ARTICLE XI — INITIATIVE AND REFERENDUM

Section 1. Fifty (50) voting members of the General Council shall have the right to compel the Tribal Council by petition to call a special General Council meeting for the purpose of enacting ordinances and resolutions. The General Council shall have the power to propose and enact ordinances and resolutions by a majority vote.

Section 2. The General Council shall have the power to approve or reject, by a majority vote any act of the Tribal Council by a referendum which shall be called upon in a petition signed by fifty (50) eligible voters of the General Council and which states the issue involved. A referendum may be conducted by mail.

Section 3. Upon receipt of a request for an election in the form of an initiative or referendum by petition, the Tribal Chairman shall, after ascertaining the sufficient number of registered voters have signed, cause to be held an election on the petition or issue within sixty (60) days of receipt of said petition.

Section 4. Any measures referred to the tribe by the initiative or by the referendum shall take effect and shall be in force or shall be void, whichever is applicable when decided by a majority of the votes cast in such election.

ARTICLE XII — REPEAL AND SAVINGS CLAUSE

Section 1. All ordinances and resolutions heretofore enacted by the Citizen Band Potawatomi shall remain in full force and effect except to the extent that they are inconsistent with this constitution.

Section 2. In the event any sentence, paragraph or section be held unconstitutional or invalid by a Federal court of competent jurisdiction, the remaining sentences, paragraphs or sections shall remain valid and presumed consistent with the United States Constitution.

ARTICLE XIII — JUDICIAL POWERS

Section 1. To the extent it is not limited by Federal law, the Citizen Band Potawatomi Tribe may exercise its judicial powers through the creation of a tribal court system. The Judicial Branch of Government shall be created through an Ordinance drafted by the Tribal Council and enacted by the General Council.

Section 2. Bill of Rights-Judicial, Law and Order. Subject to the approval by the Secretary of the Interior or his authorized representative, the Citizen Band Potawatomi Tribe of Indians or Oklahoma is empowered to establish a Law and Order and Judicial System to protect the peace, safety, health and general welfare of the members of the tribe, provided the concept of separation of Executive and Judicial Powers is maintained. Once the Council has ratified an Ordinance authorizing the establishment of these systems, it shall be the duty of the Tribal Council to provide the necessary staff support for its implementation.

ARTICLE XIV — INHERENT POWERS

No provision of this Constitution and Bylaws shall be construed as a limitation on the inherent sovereign powers of the Potawatomi Tribe of Oklahoma. Any such powers not specifically limited by Federal Law are hereby retained by the Tribe.

ARTICLE XV — PERSONNEL MERIT

The Tribal Council, within six (6) months from the effective date of this Constitution and Bylaws shall establish a system for employment and promotion of tribal employees based on merit. Such system shall include at least: (1) employment and promotion in the Tribal Government based on merit; (2) provisions for systematic tests and evaluations for appointments and promotions; (3) classification and compensation according to duties and responsibilities; (4) just and equitable incentives and conditions of employment; (5) continuity of employment based on behavior and performance of work; (6) standards for dismissal and disciplinary actions shall be publicized and observed.

BYLAWS OF THE CITIZEN BAND POTAWATOMI INDIANS

ARTICLE I — BYLAWS

The Tribal Council shall propose bylaws to this constitution in order to facilitate the operation of Tribal Government but such bylaws shall not be in effect until ratified by a majority vote of the General Council. All amendments to the bylaws shall be ratified by the General Council.



Mr. and Mrs. Earl Lawson of Shawnee celebrate 50th Wedding Anniversary — April 27, 1980.

Couple Celebrate "Golden Anniversary"

Mr. and Mrs. Earl Lawson of Shawnee, Oklahoma, celebrated their Fiftieth Wedding Anniversary on April 27, 1980. The couple was honored by a reception hosted by their children, Mr. and Mrs. Gilbert Lawson, Shawnee, and Mr. and Mrs. Robert Schroeder, Tulsa. The couple's grandchildren are Shelley and Eric Lawson, Shawnee; Mrs. Debra McNeely and Greg Lawson, both of Edmond, and Gary Lawson, New Orleans, La. There are three great grandchildren.

Earl and Agnes Lawson were born in Trousdale, Oklahoma. Agnes was a Trousdale before she married Earl. Mr. Lawson spent many years of his life as an oil field worker, rancher, and worker for the 3rd District Pottawatomie County Commissioner. He was employed by the 3rd District Commissioner for twenty-five years.

Agnes was Postmistress for Trousdale, Oklahoma for fourteen years. She then took a position at the Wanette postal service where she stayed for nine years.

The Lawsons moved to Shawnee three years ago, when they retired. Both Mr. and Mrs. Lawson are Citizen Band Potawatomi Tribal members.

"Constitution"

Con't From Page 3

ARTICLE II — RATIFICATION

This constitution, when adopted by a majority vote of the voters of the Citizen Band Potawatomi tribe, at a special annual General Council meeting or called for that purpose, shall be submitted to the Secretary of the Interior, and if approved shall be effective from the date of approval.

ARTICLE III — OFFICERS OF THE TRIBAL COUNCIL

Section 1. The Chairperson shall call and preside over all meetings of the Tribal Council and of the General Council, and shall perform administrative duties of a Chairperson and exercise authority delegated to the Chairperson by the Tribal Council. The Chairperson Authorized Representative shall be a cosigner on all negotiable instruments executed on behalf of the tribe. The Chairperson shall vote except in the case of a tie.

Section 2. The Vice-Chairperson shall assist the Chairperson called upon to do so and in the absence of the Chairperson shall preside. When so presiding, he shall have all the rights, powers, duties, as well as the responsibilities of the Chairperson.

Section 3. The Secretary shall be responsible for the recording, minutes, and prompt and efficient handling of all correspondence pertaining to the business of the Tribal Council and Secretary. The Secretary, under the direction of the Chairperson, shall appoint committees of their appointments and shall maintain such records and all papers of the Tribal Council and the General Council. The Secretary shall maintain a correct list of members of the Council. In the absence of the Chairperson and the Vice Chairperson, the Secretary shall issue notices of all meetings and conduct all general correspondence directed by the General Council. At the expiration of the term, the records and all papers in the Secretary's possession shall be turned over to the newly elected Secretary.

Section 4. The Treasurer will keep an accurate account of receipts, disbursements, or all funds belonging to the tribe which may be in his or her hands and make appropriate reports to the Tribal Council and the General Council at the annual meeting. The accounts of the Tribal Council and the General Council shall be open at all times for inspection with the Treasurer. Any tribal funds entrusted to the Treasurer shall be kept in a special account and all disbursements therefrom shall be made by check. The Treasurer shall file bonds satisfactory to the Tribal Council and to the Commissioner of Indian Affairs or his authorized representative. The cost of such bonds shall be paid from tribal funds. The Treasurer or Authorized Representative shall be cosigner on all negotiable instruments issued on behalf of the tribe and shall have the authority to borrow funds when so authorized by the Tribal Council. Annual audits shall be performed on all accounts.

Section 5. The Councilperson shall be an active member of the Council with equal voting rights, and shall carry out duties related to tribal business as instructed by the Tribal Council.

Section 6. An elected or appointed tribal official who fails to report to his her successor all tribal records and papers in his her possession within thirty (30) days after expiration of their term of office shall be subject to appropriate court action to recover such property. All records maintained by tribal officials are tribal property and shall be retained in Tribal Administrative office which shall be a private residence.

ECONOMIC AND COMMUNITY DEVELOPMENT

Dwayne R. Hughes, Director

In keeping with this department's goal of obtaining increased services for Indians in our area, the following activities have taken place.

The E&CD Department is in process of finalizing the following grants and contracts:

1. YOUTH WORK-LEARN

— Under this contract, the Tribe will hire four youth to assist in the beautification and maintenance of Tribal Trust property.

2. AGRI-EXTENSION PROGRAM

— Mr. Ben Rhodd has been hired to construct Mittleider Grow Boxes for our elderly Tribal members. The program, which is scheduled to end May 9, 1980, will have provided twenty elderly families with self-help food produce.

3. COMMUNITY DEVELOPMENT BLOCK GRANT

— The Tribe has been invited to submit an application to HUD which will result in a grant awarded to the Tribe in the amount of \$150,000. This money will be utilized to develop an economic development project upon Tribal Trust lands.

4. YOUTH CONSERVATION CORPS

— The Tribe has been awarded a contract to hire 24 youths, ages 14 through 18, to work for an eight week period beginning June 9, 1980. The youth must be equally balanced with regard to ethnic origin, economic station, and sex.

These young people will be performing environmental improvement projects on Tribal Trust lands.

Additionally, initial planning for next year's Administration for Native Americans (ANA) grant and Self-Determination (SD) grant has begun.

Currently, it is anticipated that these grants shall assist in maintaining the Tribal Rolls, Museum, Newspaper, and Tribal Planning Department.

Should any additional information regarding these grants and contracts be desired, please contact the Tribal Complex.

CANDIDATE FOR OFFICE



Nancy, John, Josh, and Jack Barrett

In accordance with the announcement in the April, 1980 issue concerning candidates for tribal elections, the How-Ni-Kan provides its readers with the following information.

Mr. John Barrett, of Shawnee, Oklahoma, announces his candidacy for the office of Secretary-Treasurer of the Citizen Band Potawatomi Tribe.

Mr. Barrett is married to the former Nancy Reese of Shawnee. The couple has two children; Josh, aged fourteen; and Jack, aged ten. Both boys attend school in Shawnee.

John was educated at Shawnee High School, Princeton University, and Oklahoma City University, where he re-

ceived his B.A. in Business. He is presently involved in graduate study towards a Master of Business Administration degree.

Mr. Barrett's previous working experience with the Tribe includes term as Vice Chairman and one term as Committeeman. Concerning his candidacy he says, "It would be a privilege to serve the tribe in what will become a transitional time in its history. Each time there are notices that tribes should come self sufficient because the government programs will be discontinued after talking with a number of tribal members and officials, and with their promise of advice and support, I am offering my name as a candidate for the office of Secretary-Treasurer. With the membership of the tribe scattered from one end of the country to the other, the most important service the tribe can perform for all its members is the preservation of tribal history and traditions. I would hope to direct my efforts, should I be elected, towards these goals. The tribe needs to know what tribal government is doing and tribal government needs to know what its members need and that we can't let our tribe lose touch with itself — because first we are a family and as families together we are a tribe."

The tribal elections will be held at the General Council meeting, June 9, 1980, in the Long Room of the She-Wano Learning Center.



Tony Arketa, M.C. for 1980 Potawatomi Inter-Tribal Pow-Wow. Tony is from Tulsa, Oklahoma.

Arketa To M.C. Potawatomi Pow-Wow

The Master of Ceremonies for this occasion is Mr. Tony Arkeketa, a full-blood member of the Ponca and Otoe-Missouria Tribes, presently residing in Tulsa, Oklahoma, with his wife, and four children. The entire family participates in Indian cultural activities throughout Oklahoma and other states.

Some of the accomplishments that would emphasize Tony's endeavors in the past are the formulation of a singing group with the ability to sing the Southern or Northern style tradition songs. This effort brought national recognition to the group, by being part of a national documentary filmed by ABC Television in 1973.

In the Tulsa area, Tony is involved

with encouraging the American Indian Youth to be more active in learning about their own customs and traditions. Presently, Tony is the host of The Native American Coalition Hour, a radio talk show on station KAKC designed to inform the American Indians in the metropolitan area of issues facing them today.

Being a participant at many Pow-Wows, singing or dancing, one outstanding accomplishment stands out in Tony's mind, and that is three consecutive first place wins in the men's Traditional dance division at Devil's Lake Sioux Reservation, in Fort Totten, North Dakota.

In the last 5 years, it has been a real joyful experience to be the MC at various occasions such as this.

Meditations of Mau-Tau-Kon-Ya

May all Native Americans rejoice!

For the first time in history, a North American Indian will be honored through a process called "Beatification" when KATERI TEKAKWITHA, called "Lily of the Mohawks," is publicly extolled as a woman of exceptional and heroic virtue. She will be beatified in Rome, Italy in June.

To commemorate the occasion, all Indians are invited to attend a celebration honoring the Lily of the Mohawks at St. Gregory's College on June 22, 1980, at 2:00 P.M.

Indian dignitaries have been invited to join civil and religious officials to pay tribute to God's special gift to North America, the Native American, KATERI TEKAKWITHA.

Show pride in your heritage by attending.

Mau-Tau-Kon-Ya
Fr. Vincent Traynor, O.S.B.

1980 Pow Wow Head Staff



Russel Battese, head man dancer from Frederick, Okla.



Head Lady Dancer — Ellen Riddle of Shawnee, Okla.



Donnie Kawaykla — Head Boy Feather Dancer, from Del City, Oklahoma.



Harrison Hunter, Head Singer, from Shawnee, Okla.



Head Little Girl Dancer — Loretta Franklin of Shawnee.



William Jack Upshaw — Head Boy Gourd Dancer, from Verden, Oklahoma.

New Tribal Enterprise To Open June 16, 1980

The Potawatomi Tribe proudly announces the opening of a new tribal enterprise, The Potawatomi Tribal Gallery and Trading Post.

Some of the artists whose works will be represented by the Gallery are Woody Crumbo, Bert Seabourn, Johnny Tiger, Jr., Dave Williams, Fred Beaver, Jerome Tiger, Doc Tate Nevaquaya, Cliff Doyeto, Blackbear Bosin, Jerry Ingram, Virginia Stroud, Donald Vann, and Antwine Warrior.

We will also have silverwork, pottery, Kachina dolls, and basketry by several noted Pueblo artisans.

The Trading Post and Gallery will be located in the second floor of the Cultural Heritage Center, 2 miles south of Shawnee, Oklahoma.

IT'S CHILOCCO'S LAST POW WOW

By Sonya Colberg

Tulsa World Correspondent

The following article is being reprinted with the permission of the Tulsa World.

For the past 96 years, the pow wow at Chilocco Indian School has been a spirited celebration.

The mood was different Saturday night. Chilocco held its last pow wow. The federal government is closing the school.

Present and former students' reactions range from bewilderment, to sadness, to anger.

"Every year, we'd hear they were going to close the school. Now, they've done it," said Mrs. Medora Foudray, 81, of Arkansas City, Kan. The Potawatomi Indian graduated from Chilocco in 1918. She says the school was almost self-sufficient then.

"We had a dairy when I went to school here. There were cherry and apple orchards. We had a large herd of beef cattle, too."

Disciplined students rose to a whistle at 5:30 every morning and marched to the cafeteria. Mrs. Foudray said girls and boys were separated and weren't allowed even to wave to each other.

Some former graduates contend that recently softened rules have hurt the Indian and consequently played a role in Chilocco's end.

"The Bureau of Indian Affairs put a clamp on how these kids could be disciplined," said Jack Anquoe, a Kiowa from Tulsa. "The kids became defiant, and the teachers' hands were tied."

Enrollment began to decline. Many people felt the school system should have been overhauled rather than destroyed.

"The government has broken every treaty they've made with us," said Anquoe. "This closing is just another broken treaty."

Sammy Tonekei White, a Kiowa from Oklahoma City, put it another way: "It's a subtle approach to Indian genocide."

White said closing Chilocco is just the beginning; at least three other Indian schools are likely to be closed soon.

A Ponca Indian said such school closings hurt Indian culture. "We can never be white people," said 74-year-old Carrie Tyndell of Ponca City. "You'll never change us. When the Indian schools are all gone, I don't know what we'll do."

A student graduating this year, Paul Whitehorn, said now Chilocco is not much different from public schools. "But we study vocations like printing and auto mechanics. It's the only one with vocation courses that Indians can benefit from."

This year's Chilocco Indian princess, 15-year-old Jeanne High Wolf said, "This is one of the best schools I've ever been to, and the campus is beautiful."

No one knows what will happen to the campus with its old stone buildings bordered by trees and clipped grass. But a 97-year-old Apache graduate of the school, who spent part of his childhood as a prisoner of war at Ft. Sill, had some ideas.

"They should turn the land back over to the Indians," said Harry Perico of Arkansas City, Kan.

(Continued on Page 7)

Ceta Departmental Report

March 31, 1980, marked the end of our second quarter of operation. All our programs are in good shape.

After six months we have served a total of one hundred and fifty-one (151) participants, year to date in all CETA Programs. Below is a break down of participants according to program activity.

TITLE	END OF 2ND QUARTER YEAR CURRENT TO DATE MAY 1, 1980	
Work Experience	21	12
Classroom	23	9
OJT	7	8
VI-PSE	16	16
VI-PROJECTS	10	11
II-D-PSE	40	28
Youth-In-School	25	14
Youth-Out-School	7	6
Youth Projects	2	2
TOTAL	151	106

The CETA Staff Members have worked hard to develop our program this year. Even though we were late in starting, their extra efforts to catch up to where we should be at this point should be commended. We are now operating with most of our slots filled to capacity level. However, if you or someone you know, should need employment and training services, please come by our office and make application. Participants are completing individual training times throughout the year so vacancies occur frequently.

We are presently taking applications for the Summer Youth Program. Interested youth should contact Shellie Hughes, Summer Youth Coordinator for more information.

Again, I would like to extend an invitation to anyone to come by our CETA Office if more detailed information is desired concerning our CETA Program.

TOWARD BETTER HEALTH

By Linda Coventon

High Blood Pressure

High blood pressure is called hypertension. One out of every seven adults has hypertension. It has been found as the contributing cause of hundreds of thousands of deaths from heart attacks, strokes, and kidney failure every year. High blood pressure that has not been treated is often referred to as the SILENT KILLER. Very few symptoms exist with high blood pressure. There are not exceptional warning signals when you have high blood pressure.

High blood pressure very seldom can be cured but it can be controlled by following your doctor's advice properly. If you have high blood pressure, your main goal should be to get it under CONTROL. This might entangle changing some habits in your lifestyle. Diet, relaxation, and exercise are important factors in controlling high blood pressure.

Having your blood pressure taken regularly is the first step. See a physician for routine check-ups and when any problems occur. Obey your doctor's instructions. Get your high blood pressure under control.

INSTEAD OF CURING, LET'S STRIVE FOR PREVENTION.

GENERAL ACCOUNT FME 4-30-80

ASSETS		
Cash on Hand # 14-3631	10,839.44	
Savings Account 16-8414	11,597.89	
Certificate of Deposit	16,137.88	38,575.21
Accounts Receivable		
Health Planning 79	195.00	
Day Care	1,400.00	
CETA 79	400.00	
CETA 80	499.41	
Carpet Mill Corp.	443.53	
Ind. Cost 79	8,500.00	
Ind. Cost 80	16,369.19	
Paul Schmidtkofer	78.92	
Historical Society	729.60	
Larry Dunham	65.45	
Robert Woodward	1,280.00	
Agriculture-Extension	12.75	
Land Purchase-Escrow	1,000.00	30,973.85
Fixed Assets		
Improvements-Bldgs. & Land	990,340.87	
Native American Corp.-Inv. Cap.	510.00	
Other Equipment	11,394.63	
Office Equipment	37,200.63	
Equipment	39,808.69	
Jerry Lewis Library	3,000.00	
EDA Equipment	18,315.73	
Playground Equipment	5,000.00	
Bingo Equipment	2,835.80	1,108,406.35
Special Deposit		10.00
Program Monies Invested	867,915.36	
Mid Continent Casualty (WC) deposit	407.00	
	<u>2,046,287.77</u>	

LIABILITIES

Accrued taxes	82.90
Tribal Equity	1,200,033.12
Tribal Equity-Program monies	846,171.75
Total Liabilities	<u>2,046,287.77</u>

TRIBAL SENIOR CITIZENS ACTIVE

The Senior Citizens of the Potawatomi Tribe have gotten together to form a group known as the Potawatomi Indian Council on Aging.

Newcomers who join this group can meet new people, take part in the programs, be aware of areas of concern affecting the elderly.

The club is open to any Indian person 55 years of age and over who resides within the geographical boundaries.

The group offers support, encouragement and an exchange of ideas in bettering the concepts and programs for all of our elderly.

Since the clubs beginning in January of 1980, there have been varying presentations regarding health, (ECAP) Energy Crisis Assistance Program, Senior Citizens Day at the State Capitol and other programs relating to the Indian elderly that they can take advantage of.

The purpose of this organization is:

- To be the means for communication among the people, groups, organizations, and agencies concerned with the needs of the aging.
- To be a voice for the older citizen at the local community, area, state and federal levels.
- To assess the needs of the aging in a given geographical and/or socioeconomic area.

BEAUTIFICATION SET FOR "LILY OF THE MOHAWKS"

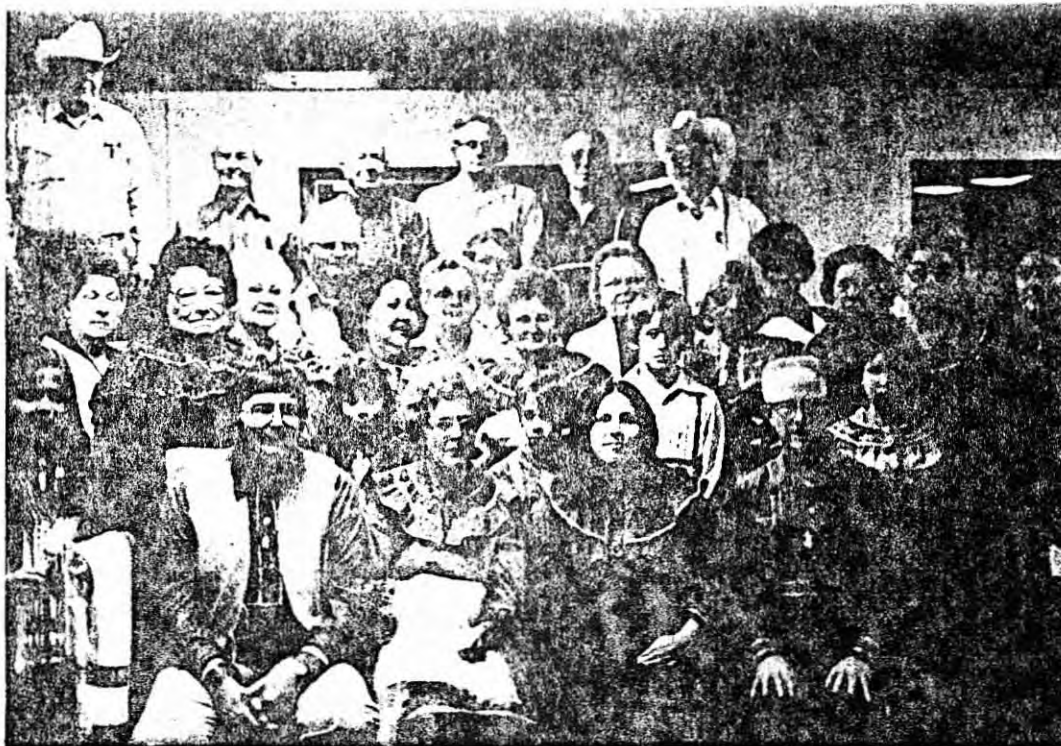
The beatification of Kateri Tekakwitha, the U.S. Indian known as the "Lily of the Mohawks," will take place in Rome on June 22 along with the beatification of four other North and South Americans.

Kateri Tekakwitha, daughter of a Mohawk father and Algonquin mother, was born in 1656 in the Indian village of Ossernenon, now Auriesville, New York, and died in 1680 at Caughnawaga in Canada. She converted to Christianity in 1676 and took a private vow of virginity in 1679, a year before her death.

By the time she died, although she was only 24, she was already widely known for her austerity and charity. Her practice of virtues in a heroic degree throughout her short life has been recognized for years by both Americans and Canadians, and since 1943 her cause of being worthy of the highest honors has grown to such an extent that the whole world now looks forward to her being given the title of "Blessed" in June.

All Native Americans can be proud of the honor being shown to one of their own, and even share in the honor through Kateri Tekakwitha's intercession for peace and brotherly concern for each other.





Members of the Potawatomi Inter-Tribal Pow-Wow Club. Officers seated in front row. Left to right: David Pecore, Vice-Chairman; Kathleen Kiker, Treasurer; Becky Pecore, Secretary; and Fr. Vincent Traynor, Chairman.



Miss Ginger Tredway, 1980 Potawatomi Inter-Tribal Pow-Wow Club Princess.

POTAWATOMI ARTIST DESIGNS FOR HOW-NI-KAN

Citizen Band Potawatomi tribal member Ray Herndon, of Houston, Texas, is the designer and contributor of the masthead artwork for the How-Ni-Kan. The symbolic fire design was submitted to the tribal newsletter in August of 1978. The first How-Ni-Kan, in newspaper format, was published in January of 1979. This issue, and all succeeding issues, carried Mr. Herndon's artwork as the official insignia of the How-Ni-Kan.

Ray Herndon was born in Dallas, Texas on August 13, 1925 and reared in Oklahoma City. In World War II he served in the Air Force. After the war Ray attended the University of Oklahoma for one year, majoring in art. After leaving O.U., he moved to Los Angeles to attend Chouinard Art Institute. Upon completing his studies at Chouinard, Mr. Herndon moved back to Oklahoma City and became a free lance commercial artist. He later became Assistant Art Director for Lowe Runkle Advertising in Oklahoma City. In 1957 he left Runkle's and became a partner in a graphic arts studio. A friend of Ray's, who worked at Runkle's one summer, had moved to Houston, Texas and started his own graphic arts studio. He was in Oklahoma City in 1961, visiting relatives, when he asked Ray to move to Houston and become his partner. Mr. Herndon accepted the offer and moved to Houston in April, 1962. In 1969 the partner left the studio to devote his time to western painting. Since that time Ray has operated the studio by himself.

Most of Mr. Herndon's work is for advertising purposes, such as brochures, folders, booklets, newspaper and magazine ads, billboards, newsletters and magazines. He is art director for the American Automobile Association's magazine "AAA Texas Motorist," and for the Houston Club magazine "The Houston Clubber."

Mrs. Herndon's name is Sue. She was born in Oklahoma City and attended Oklahoma State University. Mr. Herndon also has a sister, Virginia Springer, and two daughters, Jan Bell and Kristie Fontenot, all living in Oklahoma City and all members of the Citizen Band Potawatomi Tribe. Mr. Herndon is extremely proud of his Potawatomi Indian heritage.

Mr. & Mrs. Herndon's hobbies include the Sports Car Club of America, and jogging. They jog together every day (weather permitting). Ray has participated in a few ten kilometer races. He says, "The biggest benefit I have received from running is that I quit smoking (after 37 years) and hope someday to run in a marathon, but have not progressed to that distance yet."

"Chilocco"

(Continued from Page 6)

"Maybe they'll want to make it a golf course. Tribes from different states could get together and compete in sports every year. Then, they could have these dances here, too," he added.

The school's last senior class graduated on May 9.

"When Chilocco closes," White said, "there will be a lot of youngsters who won't have a place to sleep or food to eat — not to mention an education."



ATTENTION ARTISTS!!!

Please be sure to have your entries for the 1980 Potawatomi National Indian Art Show in before 5:00 p.m., June 17, 1980. NO LATE ENTRIES WILL BE ACCEPTED!! THERE WILL BE NO EXCEPTIONS TO THIS RULE!!! All entries should be registered with Randy Wood or Judy Wood, in the Potawatomi Tribal Gallery and Trading Post. The Gallery is located in the second floor of the Tribal Complex.

The judges will be Enoch Kelly Haney — artist, Dick Blakeney — collector of fine Indian arts and crafts, and Ruth Blalock Jones — artist and the Director of Art at Bacone College.

Judging will be June 19 and 20.

You may pick up your work June 30, July 1, and July 2 in the Gallery.

NASAWAWKEE — Reservation in Marshall County, bordering Lake Maxinkuckee. The hill rising from Maxinkuckee landing is still known as Naw-waw-kee's Hill, the Government having built him a house there. The common spelling varies from Naswaka to Neeswaughgee, but the Potawatomi pronunciation is Nas-was'-kee. It means primarily "a feather;" but also "a feathered arrow," or "one who feathers arrows." The portrait of this chief in the National Gallery was marked "Na-swa-ga (The Feathered Arrow)" and that is presumably the meaning intended in his name.

NOTAWKAH — Potawatomi chief who shared the Menominee reservation, in Marshall County. The name means "he hears," or "he listens."

OKAWMAUSE — Reservation to a Potawatomi chief under the treaty of 1832. The name is pronounced O'-ko-mouse, and means "Little Chief."

OSWEGO — Town in Kosciusko County at the outlet of Tippecanoe Lake. The name is Iroquois. Beauchamp says "Os-we-go, Osh-wa-kee, Swa-geh, are among the forms of a well known name. It means 'flowing out,' or 'small water flowing into that which is large.' The name belongs to the river, but was applied to the lake by the Onandagas, in which case it meant the lake at Oswego." The Indiana town is on the site of the Potawatomi village of Mes'-kwah-buk."

OTTAWA — The earliest known name applied to the Maumee River, on account of this tribe living on its banks. Ottawas, or its short form Tawas, is commonly said to mean "traders;" but Lamothe Cadillac, in his memoir of 1695, says: "I will say only that the word Outaouas signifies in our language Nation des Nez Perceez, because they pierce the nose, where they attach a little stone, much embellished, which falls to the middle of the mouth, between the two lips." He further says that the Ottawas were divided into four tribes: "the

Kiskakons, that is to say Queues Coupees;" "the Nation du Sable, thus called because their ancient residence was in a sandy country;" "the Sinago;" and "the Nassauakueton, that is to say the Nation of the Fork."

OUIATANON — This is the form to which the name of the old French post on the north side of the Wabash, just below Lafayette, finally settled after existing in at least "57 varieties." The title of the tribe of the Miamis, for which it was named, ranged from Ouaouiatanonouek to Ouias in the French, and from Wawijachtenokes to Weas in English. The pronunciation of the full name is Wah'-we-ah'-tun-ong. It was the common Algonquian name of the Detroit River, and of Detroit. Schoocraft derives it from "wa-we-a, a round about course; ah-tun, a channel; and ong, locality." Our tribe probably took its name from the Detroit River, for, in 1687, Durantage speaks of "the Shawnees and Miamis, for a long time proprietors of the said country of the Detroit River and Lake Erie, from which they had retired for some time for their greater utility;" i.e., to La Salle's colony on the Illinois. The name is probably not of Miami origin, for in their language wah'-we-ah appears to be restricted to the meaning "round," while "curved" or "crooked" are denoted by wah-kakwh'; thus the full moon is wah-we'-ah-sit, i.e., "the round one," and the crescent moon is wahk-shingh'-wah, i.e., "lying crooked." Post Ouiatanon was located in the west half of the east half of Sec. 27, Tp. 23 N., R. 5 W. The site is crossed by the east and west center line, part lying in the N.E. quarter and part in the S.E. quarter. It is immediately west of a ravine and dry run, which separates it from Sand Ridge Church and cemetery. Excavation on the east side opened the mixed French, Indian and British burial ground of the fort, a number of relics from which are preserved at Purdue University. The local D.A.R. has unfortunately put up a memorial tablet about a quarter of a mile from the real site. The Indian town was on the south side of the river, a little lower down, on what is now called Wea Prairie.

History-Genealogy Published

The history of Chief Aubbeenaubbee, a powerful Potawatomi Indian in Fulton and Marshall counties, is featured in the latest issue of the Fulton County Historical Society Quarterly.

Containing 68 pages, the largest quarterly ever published by FCHS, the booklet sells for \$2 (plus 50 cents mailing) and is available by mail from Fulton County Historical Society, 7th and Pontiac, Rochester. The booklet is also for sale at the Fulton County banks, Rochester News Stand, Rochester and Akron libraries, Hardesty Printing, and the Civic Center museum, open Mon.-Fri. from 9 to 5.

Written by Ervin Stuntz of Plymouth, this history is unusual in that it contains a

"Senior"

Cont'd from Page 6

- d. To evaluate services currently being provided and attempt to secure additional services as necessary to adequately satisfy identified needs.
- e. To provide a conduit for coordinated and cooperative efforts in planning for and with the aging.
- f. To assist and/or initiate local programs and services for the aging through obtaining personnel and financial resources from local, state and federal sources.
- g. To recommend the name of a council member to serve on the COEDD Area Agency on Aging Advisory Council.

Monthly meetings are held in the Potawatomi-Long Room - Ship-She-Wano Learning Center at 2 p.m. on the second Tuesday of each month. Mr. Ben Rhodd, president, extends an open invitation to all.

**Citizen Band of
Potawatomi Indians
of Oklahoma**
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SHAWNEE, OKLAHOMA 74801

came through his daughter, Rose, who married a British soldier, James Leonard, in 1836. The Leonard family is scattered over northern Indiana, particularly the Mishawaka area, and southern Michigan. Several photos of descendants are included.

Meticulously researched, the book contains three Indian treaties signed by Aubbee and his son, Pau-koo-shuk, and anecdotes of Aubbee's participation in the War of 1812 and the siege of Fort Wayne, as well as descriptions of his family life and the woodlands he loved.

Amplly illustrated with photographs of the Indian village sites and rivers and springs frequented by Chief Aubbee, the book represents years of work on the part of the author. The centerfold is a map of the Indian villages in Indiana and Michigan known and visited by Aubbee. Since no photo of Chief Aubbee exists, photography not having been invented yet, drawings of the chief were made by Lee Jennings of the Fulton County Colony. The Cass Circuit Court seal is reproduced because it contains a likeness of Aubbee and Lewis Cass.

Chief Aubbeenaubbee owned 46 sections of land and had six wives. Aubbee took to drinking and met a grizzly bear, stabbed to death by his own son, Pau-koo-shuk, in retaliation for Aubbee's having killed the son of his mother, one of Aubbee's wives. Pau-koo-shuk then sold the land for 5 cents to \$1 an acre to the U.S. Government in the treaties of 1836.

Other articles in the Quarterly include John Simmermaker's woven coverlet, Cole Bros. Circus photos, and the Wittenberger chair that George Washington sat in, now at the Civic Center museum.

Membership in the Fulton County Historical Society is \$7.50 a year. Members receive the Quarterly free in the mail. Fulton County was the home of many Potawatomi before the Trail Death removal in 1838.



MOTELS IN SHAWNEE

NAME	ADDRESS	PHONE	MANAGER	ROOMS	RATES
Holiday Inn (with Holiday)	I-40 & Hwy. 18, Box 1248	271-1000	Bob Cook	144	Single-24.00 Double-11.00
Cinderella Motor Hotel	621 Kickapoo Spur	271-7010	Ken Schrupp	85	Single-25.00 Double-28.00
Holiday Harbor	I-40 & 9A	271-6771	Abe Grobe	10	Single-19.98 Double-25.50
Fleetwood Motel	1701 N. Harrison	271-7561	Mr. & Mrs. Roth	17	Single-12.50 Double-15.00
Kickapoo Motel	901 N. Kickapoo	275-1847	Rita Spencer	22	Rooms range from \$16.00 to \$11.50
Shawnee Motel	1105 N. Harrison	271-5524	Pete & Mrs. Mattie Lindsey	17	Single-10.40 Double-12.50

MOTELS IN TECUMSEH

The Renae Motel	604 N. Rangeline	398-2111	Mr. Patel	12	Single-12.00 Double-16.00
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